Vidya Mandirs^ thinks of a return to this system by grants of lands to schools which will be worked by the State. Priests were also told to impart instruction. The three R.'s were taught, and sometimes a little Sanskrit, poetry or grammar. There is no doubt that schools existed in India from time immemorial, nor were the women altogether neglected in this respect. But the endowments of the indigenous schools were gradually destroyed and the provision of new primary schools was neglected.

It is clear that an illiterate peasantry cannot cope with the problems of production in the modern world. They will be cheated and oppressed and unable to avail themselves of new methods. Agricultural research goes on in India. A recent newspaper report gives an impressive survey of Government activity, but it is also a fact that it is often out of touch with the day-to-day life of the cultivator, who tends to distrust alien experts when he meets them. Research must be in the closest touch with the actual cultivators. Recently, in Burma, I was much impressed by an agricultural school run by a Baptist Mission at Pyinmana. Here village boys learnt by practical experience how best to exploit the resources at their disposal, and were enabled to return to their villages as effective apostles of new methods, able by force of results to win others to them. In India the village community of Ushagram at Asansol in Bengal seems a good experiment. Education in India must be made "polytechnical" as far as possible and have in view the real needs of the village. The Wardha scheme is a real attempt to face the problem. Mr. Darling, in his well-known book on rural reconstruction in the Punjab, says that expenditure on agriculture is far less than in the West. It seems that there is a serious lack of opportunity for a grounding in rural education and no means of discovering the real problems of the fanner and solving them.